A

SERMON

Preach'd at the

PARISH-CHURCH

OF

St. *Chad's* in *SHREWSBURY*,

March 5. 169⅘.

BEING THE

Funeral Day *of our Most Gracious Sovereign*

Queen Mary.

By *THOMAS DAWES*, B.D

Minister of the Church of St. *MARY*

in the said Town.

LONDON:

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To the Right Worſhipful

Samuel Adderton *Eſq*; Mayor, And other the Members of the Corporation; Together with the Gentry, *&c.* of the Town of *Shrewsbury.*

WHen my Service was deſired to aſſiſt on the much Lamented Occaſion of our Good Queens Funeral Day, *I confeſs, I thought the Solemnity ſo agreeable to my own particular reſpect and Duty, that as a Son of the Church, I could not well refuſe. But when afterwards, your Requeſts proceeded ſo much farther than I had reaſon to expect, and your Importunity would not eaſily admit of any Excuſe; I am more unwillingly forced thus a ſecond time to*

Gratifie you by appearing more publick than I intended; which I am ſenſible might as well have been ſpared, were it not for your Serious Regard to the common Loſs, in which I own a real Concern, and, in ſo doing, am ſure to approve my ſelf more acceptably, as I am

Your moſt Affectionate

Humble Servant,

THO. DAWES.

2 Chron.

[redacted]

2 Chron. Chap. 35. latter part of the 24 v.

---*He Dyed, and was Buried in one of the Sepulchres of his Fathers: and all* Judah *and* Jeruſalem *mourned for* Joſiah.

COuld our Grief be always hid, and modeſtly conceal'd, we Chriſtians need no ſtronger Antidote, than that of our Religion, as it teaches us Submiſſion to all Gods Providences, when they look unfavourably to our Temporal Intereſts. Thus we have often in ſilence put our hands upon our mouths, and with Reluctancy ſtop'd th' eruption and clamour of many of our Sorrows, and would have done ſo now, and ſtoop'd particularly under our Fate, which is our preſſure very ſenſible, but that our Loſs is ſo confeſſedly great; and our Paſſions, in their reſentments,

ments, more than uſually high, laviſh, and indeed ungovernable. All Afflictions, we find by woful experience, are not equal, and of the ſame ſize, and magnitude. 'Tis alas! more than once, we have loſt a Dear Friend, who living ſtood very nigh our tender heart, and when Dead, we could not but Lament; but ſeldom ſo loud as now, when we are forced to exchange our Patience for our Pious Sorrow; we Weep, and mean it ſo, as we think it is our Religious Duty to bewail.----I need not name th'Occaſion, when I ſee here all Faces gather *Blackneſs*, and ſtrive with concern zealouſly to augment the ſerious Pomp of our *Funeral Lamentation*. We have loſt; but could our Loſs be utter'd! I am not able equally to expreſs your *Grief*, who want Words, ſo many, to expreſs my own.

But here, this Day, when all the Engliſh Nation *Mourns*, as we do, and the vaſt Deluge of our *Tears* ſwells ſo univerſally wide, that they waft a far of our *Sorrow*, as they roal from ſhore to ſhore and drown our Neighbours too, as well as we; how can we refrain! Let this day paſs ever then for a *Day of Sorrow*. Yet tho' I cannot poſſibly excuſe your

Mourn-

Mourning; give me leave to inquire a little into the Nature of our *Common Diſtreſs*, thereby to juſtifie our *Grief*, as approveable to all Mankind; and to ſhew how 'tis not only a violent, haſty Tempeſt of our ſenſual Paſſion, but a calm, deliberate, ſound reſentment (if our Sorrow be capable of ſo much Moderation) which has invited us hither to Condole together the *Death* of our *Good Queen.*

To this end I have pitch'd upon one of the Greateſt *Inſtances* in the Hiſtory of the *Antient Jewiſh Church, Joſiah* by name, famous for *Goodneſs* and *Virtue*, with a real Zeal for the *Worſhip* and *Honour* of the true *God*; which is all indeed, beſides what is leſs (*Luſtre* and *Magnificence*) which raiſes, and ſupports the *Throne* of *Majeſty*. We find here his Good Subjects of all ſorts, aſſembled, 'tis like, as well as we, all over the Land (*Town* and *Countrey*) to *Mourn and Lament his Funeral. He Dyed, and was Buried* (ſays the Text) *in one of the Sepulchres of his Fathers* (i. e. in the Sepulchres of the *Kings*) *and all* Judah *and* Jeruſalem *mourn'd for* Joſiah.

The *Royal Perſon* here ſpoke of, and *Lamented* was a *King* of *Judah*, incluſive of the *Tribe*

Tribe of *Benjamin*: which were the only two, which remained whole of the *Twelve*; all the reſt (excepting ſome few perſons) having gone off, generally long before from the true *Church* of *God*, as then 'twas into *Idolatry* at the fraudulent Inſtigation of a wicked *King Jeroboam*; who made *Iſrael* to ſin: and not long after, into *remedileſs Captivity*, under the *Tyranny* of the *Heathen* their Neighbours. There had been ſome *Good* and many *Bad Kings*, 'till the ſucceſſion of *Joſiah*, whoſe Government commenc'd about 385 years, after the Death of King *David* the ſecond in order, but yet the firſt of their Religious Kings. *Joſiah* was a *Good Son*, of a very *Bad Father*, *Amon*, who was the Son of *Manaſſeh*. *Manaſſeh* went off, and apoſtatiz'd from his Religion, and turn'd a profeſs'd *Idolater*. He did evil after the *Abominations* of the *Heathens*, Built *High places* and *Altars to Baal*, *&c.* made his Son to paſs through the Fire, a cruel bloody *Sacrifice*, or rather here a kind of *Luſtration*, to the Idol *Molech*; ſo prevalent is *Superſtition* and *Bigottry*, even to the looſing the ſtrongeſt Bond of Natural affection. You'll ſee his Hiſtory more at large here (*Cap.* 33. & 2 *Kings* 21.) where

'tis

'tis ſaid *v.* 20. *He* (Amon) *did evil in the ſight of the Lord, as did* Manaſſeh *his Father.* They were both (*Father and Son*) immediately deſcended of that *Good King Hezekiah*, who did much for the *Worſhip* of the true *God*, and confiding in his *Religious Integrity*, and the favour, and protection of th' *Almighty*, he manfully withſtood the *Blaſphemy* of *Sennacherib*, (here *Cap.* 32. & 2 *Kings* 18) There paſſed 56 years betwixt the Reign of *Hezekiah*, and *Joſiah*; all which time the *Government* was wretchedly Debauch'd with *Idolatry*, and other grievous *Abominations*, for which *Mannaſſeh* is drove out of his Kingdom, into a *Forreign Land*: From all which you will eaſily gueſs, there was more than a little for our *Religious Prince* to do, when he came to the *Throne*, and intended a *Thro-Reformation*; and the the truth is, He did not Delay; but ſet preſently about it, with all his power; which will better appear, if we conſider, how *He* came very young to the Crown (2 *Kings* 22. and here *Cap.* 34.) but what he wanted in Age, He made up in *Virtue*. He was (ſays *Joſephus*) Φύσιν ἄριστον, καὶ πρὸς ἀρετὴν εὐγεγονὼς, of an excellent Diſpoſition, and naturally inclin'd to *Virtue*,

γνώμην ἀρίστου, καὶ πρὸς ἀρετὴν

tue, and *good Life*, which is a mighty Character of a Young Prince, agreeable to what the *Antient Scripture* says of him, from whence the Antiquary took it.

When this *Godly man* was but 20 years old, *He* began to purge *Judah* and *Jerusalem* (*Town*, and *Countrey*, as I said) from the *High Places* of *Idolatrous Worship*; he brake down the *Altars* of *Baalam* (in the plural) signifying the many *False Gods* they Worshipp'd; and in the 26 year of his *Life*, and the 18 of his *Reign*, *He* and *Hilkiah* the *High Priest* with other of his *Friends* and *Servants*, whom he trusted; purges and repairs the *Temple*. It appears they had Built an *Heathen Altar* there; as also many other in the *Royal City*, and *Regions* adjoyning (as you will read here in their story) which he visited *personally* for the greatest part, and utterly Destroy'd; not omitting the search even of their *private Houses*, so to root out effectually all *Heathen Abominations* out of the *Land*, the accursed object of *God's* otherwise implacable Hatred and Displeasure.

Hilkiah, by a special order from the *King*, searching into the *Ruines* of the *Temple*, (not totally Destroyd till afterward, in *Zedekiah's* time,

time, but too sadly Decay'd by the many Sacrilegious abuses of the *Idol-Priests*) he chances to light upon an *old Authentick Copy* of the *Law*, which he found Buried in the *Rubbish*, in some close part of the Building which was neglected; 'tis like, that was the only true *Copy* they had left: probably all the rest being forced out of their hands, and *Burnt*, (or otherwise effectually Destroy'd) by a cruel *Inquisition*; it being usual with the *Heathen* so to do, as since with a Religion, as *Heathenish* for so much as *they*, tho' call'd *Christian* and *Catholick*. 'Twas so before, and in the *Empire* of *Julian th' Apostate*, when the *Holy Books* were gathered with all imaginable Industry of the *Heathen*, and Destroy'd, to make room for the *Lying Oracles* of *Apollo*, and their *Idol Gods*. But not so totally Destroy'd then; nor here in *Josiah*'s time, nowithstanding the *Dotage* of *Hanan* and *Manasseh*.

Hilkiah having thus found the *Book*, and shew'd it to the *good King*, *He* entertains it with great *Reverence*; and causes it to be read in the ears of the *People*, to teach 'em (what they had forgot, be sure in too great a measure) the true *Worship* of *God*. By this, and other such

his *Religious* pious Arts, he brought back again the *Holy Worſhip*, and the *People*, the Worſhippers to the *Temple*; which they, with their Forefathers, had ſo long forſaken: having already notoriouſly diſgrac'd their *Profane Altars*, by *Burning* the *Bones* of their *Idolatrous Prieſts* upon 'em; (ſome of 'em, that were Dead; all the reſt, but thoſe he ſlew, having fled, and and made their eſcape ('tis like) upon this ſignal Revolution: and left thus inglorioufly their *Temples*, and their *Gods*, all a *Sacrifice* to the *Zeal* of good *Joſiah*; who put a *fatal* period to their ſenſleſs, tho' cruel *Devotion*. *Manaſſeh* and *Amon* now dead; their great *Patrons* (it having been till then the *Kings Religion*) behold! The *Idol* ſtoops, and tamely reſign'd it's feign'd *Omnipotency*, and owns a *Conqueror*.

Nor was this any ſuddain ſtart, and heat of Paſſion in *Joſiah*, (as Zeal is too apt to extravagance in unwary hands) for we find here, after *He* had purg'd, and reſtor'd the *Temple*, *He* deliberately, with the joynt adviſe, and conſent of his *People*, who were by this time return'd to their *right Underſtandings*, in the 18 year of his *Happy Reign*, (already named) *Joſiah* ſends, and proclaims a *Paſſover* to the *Lord*; which

which he celebrates, on ſuch a ſplendid manner, with ſo much *magnificence*, in honour of the true *God*, that the *Tale* and number of the *Sacrifice* is almoſt incredible, which made ſuch an extraordinary ſolemn *figure*, in the *Worſhip* of the *Jews*, that never was the like *Feſtivity* in ſuch *Glorious Preparation*, ſeen among them. 'Tis deſcrib'd at large here (*Cap.*35.) *there was never held ſuch a Paſſover from the Days of the* Judges, *which judged* Iſrael, *&c. i. e.* never ſuch an one before, ſince the *Beginning* of their *Government*, which was a joyful ſight (we may well think) at *Jeruſalem*; where 'till that time, the *Worſhip* of the *Temple* had lain ſo long neglected. 'twas ſo magnificent that (I obſerve) *Joſephus* their *Antiquary*, ſeems ſomewhat concerned at it; as tho' it reflected upon the *Poverty* of the *Devotion* of the *Antient Church*; and excuſes it thus (*Lib.*10. *c.* 5. *Ant.*) the reaſon (ſays he) why there was no ſuch *Feſtivity* from the days of *Samuel* (mention'd here, 2 *Chron.* 35. 18.) was becauſe in thoſe early Times, all things were perform'd in exact complyance to *Moſes Ritual*, and the *Cuſtoms* then on foot; tho' the Levitical Law left place for *Free-will-Offerings*; and ſuch (according to *Joſephus*)

was

was a great part of this *Celebrated Paſſover* of *Joſiah*. Which therefore is a ſingular argument of this *Good Kings* more than ordinary *Devotion*: and his *Zeal* in promoting the *Worſhip* and the *Honour* of *God*. And hence 'tis we read, (2 *Kings* 23. 25.) *And like unto him there was no King, before him, that turn'd to the Lord with all his heart*, &c. *neither after him aroſe there any like him.*

The truth is, *Joſiah* was one, purpoſely raiſed up of *God* for this *Noble Deſign*. It was *Prophetically* foretold 360 *years*, and more (ſays the Jew) in the *Reign of* Jeroboam, that thus it ſhould be: (1 *Kings* 13. 2.) *Behold a Child ſhall be born to the Houſe of* David, Joſiah *by name, and upon Thee* (i. e. the Altar at *Bethel*, which the *Son* of *Nebat* had then newly ſet up) *ſhall he offer the Prieſts of the High-Places*, &c. and it fell out exactly (2 *Kings* 23. 15, 16.)

You ſee then, how for this very end, in a long courſe of Providence, *Joſiah* was raiſed of *God* to Root out by his means, and to Deſtroy *Idolatry* from out of *Judah*, and *Iſrael*, as much as was left of the foregoing *Captivity*. Such, and ſo remarkable was this *Pious Kings* ſingular *Devotion*! and to the great *joy* and *ſatiſfaction*

faction of all his Subjects, (but ſome, who had little or no *Religion*; and others, that hanker'd after that *He* had Deſtroy'd by the will of *God*) *He Reigned* 31 *years*; and Liv'd in the whole 40 bating one, proſperous in *Wealth* and *Glory*, and then very unfortunately, by the inceſſant Provocation of the *Crying ſins* of *Judah*, (as *Huldah* the Propheteſs at that time foretold) *God* was finally reſolv'd to puniſh very grievouſly; as *He* did in the enſuing *Captivity*, which laſted no leſs while than 70 long years, under the *King* of *Babylon* (as *Jeremy* Propheſy'd 22 years after *Joſiah's* Death) unfortunately, I ſay. *He* makes War againſt *Necho* the *Ægyptian King*; who was upon his March againſt th' *Aſſyrian*, denies him paſſage thro' his Country, imagining ('tis like) he was a going up againſt *Judah*, when (it ſeems, as he ſignify'd by his *Embaſſadors*) *He* intended no ſuch thing. But *Joſiah* liſtned not; and raſhly oppoſes *Himſelf* upon the Borders, in the *Valley* of *Megiddon*; where *He* is mortally wounded by an *Ægyptian Archer*, as *He* rode in his *Chariot*; thereupon carry'd back to *Jeruſalem*, where *He Dyes*. This *Good King*, ſo neceſſary to the *Happineſs* of his *People*, which Dyes together with *Him*.

Him. Their Dreadful *Calamity* was only Deferr'd till his *Death*; inaſmuch as *his* Heart was tender, and *He* humbled *Himſelf* before *God* (here *Cap.* 34 27, 28.) He *Dyes* at his *Royal City*, *and was Buried in the Sepulchres* of the Kings, *his Fathers*, *and all* Judah *and* Jeruſalem (the whole Kingdom) *mourned for* Joſiah.

And, no doubt, a ſad *Mourning* 'twas: The *Loſs* of ſo *Good* a *King*, and at ſuch a time, when (we muſt think) the *Eyes*, and *Hearts* of all his *People* were upon Him!

Jeremiah, upon this ſad occaſion, *Weep'd*, and penn'd a *Mournful Elogy*; emphatically a *Black Book of Lamentation*; in ſuch a deep, natural, racy ſtrein, that it weeps yet afreſh to every eye that reads it; ſee there (*Cap.* 4. 20.) *The Breath of our Noſtrils, the Anointed of the Lord was taken in their Pits, of whom we ſaid, under His ſhadow, we ſhall live among the Heathen.*

And ſo famous was this *Solemn Mourning* of the *Jews*, that about an 100 years after, where the *Prophet Zechary* foretells of the *Coming* of the *Kingdom of the Meſſiah*, and the fearful *Deſolation*, which ſhould, at that time, befal the *Jews*, in the *Total Devaſtation* of their *Second Temple*, and their *City*, with their *whole Government*,

vernment, by the *Romans*. He could not expreſs their *Sorrow* to greater advantage; than by this *Deplorable inſtance* of the *Death* of *Good Joſiah*. (*Cap.* 12. 11.) *In that day* (ſays he) *There ſhall be a great Mourning in* Jeruſalem, *as the Mourning of* Haddadrimmon, *in the valley of* Megiddon: which is the *Mourning* of the *Text* here.

And ſuch was the *Jews* eſtimation of their *Great Loſs*, and Misfortune; that 'twas not only a little time, which once they ſet apart to this their *Mourning*; but they made it an *Anniverſary Faſt*, in their *Generations*, by an *Ordinance* for ever, (in the *v.* next after the *Text.*) From whence it would ſeem, *The Book of Lamentations* was the *Form* of their *publick* yearly *Humiliation*, upon this account. So great the *Loſs*, and ſo great the *Sorrow* of this *unhappy* people!

And yet not ſo great, but in good ſence of *Reſemblance*, it may become a *Pattern* of ours now. 'Tis confeſſed (Bleſſed be our *Good God*, who in Judgment remembers Mercy) our Circumſtances are not, in Proſpect, ſo Deplorable, as theirs were. The proud King of *Babylon*, has not yet ſet his foot upon our *Land*, nor *Burnt* our *Church*, and made us his *Captives*; nor, we hope, ever will ſo long as we have *God*, and a *Good King* our *Pro-*

tectors; who is (as *Josiah* was) an implacable Adversary to his, our *Church*, and *Nations* Enemies. The *Glorious Champion* of our *Holy War*; The Greatest *Patron* of all the *Protestant Churches*, Born indeed the *Son of War*; whose *Sword*, (invincible as 'tis) glisters *astonishment* in the Hearts of those, who are only great in this, that they have the honour to fall under the resistless stroke of his *Victorious Arms*.

His *Royal Great Soul*, untaught to yield to any other *Adversity* (to shew *He* had an *Heart* of *Flesh*, and *Affections* tender as his *Religion* is) *Wept* over the *Royal Ashes* of his *Dearest Consort*, our *Good Queen Mary*. Nor was this any light, faint, transient stricture of his inward *Sorrow*. His indelible *Piety*, so deeply rooted in his *Breast*, sunk him down low in this his *Affliction*; as low, as 'tis possible *Love* and *Virtue* could. Behold here a *Brave Glorious Constellation* of the greatest *Fortitude*, and the greatest *Love!* such an one seldom, never shone before in our *Hemisphere*.

How then shall we Subjects Dispense with this *Free Subsidy*, yet naturally a *Debt* of our *Funeral Lamentation?* unless we have in this Distance to *Her* much *Lamented Death*, spent all our Stock already, and in so doing exhausted the Fountain of our

our *Tears!* Alas! our cheap *vulgar Weeping* here, is not big enough at lowdeſt to ballance one ſingle *Sigh* of our *Joſiah's Royal Grief.*

We, who had ſo great a part and intereſt in her *Princely Care*, and *Indulgence*, and might have had ſo ſtill; but that our *Ingratitude* (that unpardonable ſin, for which we, and this poor *Engliſh Nation* have ſo often ſmarted) our hateful *Ingratitude* rendred us by ſo many degrees unworthy of her longer Life. A *Bleſſing* ſo infinitely deſireable, as I believe you think; that I Deſpair of adding any thing to your preſent *Information.*

I'll not therefore now touch upon any *Preliminaries*; as her *Royal Birth*, and *Deſcent*; her *Natural*, and her *Acquired Perfections*, exceeding great; with her truly *Chriſtian Education* here, under the ſacred influence of our *Dear Mother the Church* of England. Which, in her, by plaineſt experiment, has taught us, the moſt incomparable *Temper* of her wiſe *Guardiancy*, and *Tuition*, and would make us all lovely, and belov'd as *She*, for th' ineſtimable *Beauty* of *Virtuous Chriſtian Life*; and would *Teach* our *Docility* not to ſhift ſo improvidently from under her *Heavenly Doctrine*, and *pious Diſcipline*; when her *Spiritual Gifts* are ſo many, and ſo highly advantageous,

and would eaſily *Bluſh*, and ſhame all that unreaſonable *Prejudice*, which drives ſome of us fooliſhly away, and bewilders us in a dark *Superſtitious Maze* of a *ſtubborn forgetfulneſs* of our *Duties*, and *ourſelves*. See here, and wonder! an *Angelical Mind* fram'd by *God*, and perfected into *Bliſs* by true *Religion!*

This Noble *Affectionate Theme* wings the higheſt flights of our moſt grateful *Thoughts*; I am too weak to ſupport thus the Greatneſs of her *Character*; only wiſh ſincerely, that the *radiant Honours* of the *Engliſh Crown* may ever Deſcend a portion to ſo *Good Examples* as 'twas in *Royal Her*, is now; and we pray, will ever be.

Beloved, you know, how we were left before their *Majeſties* happy *Arrival* joyntly in the *Throne*. Left ſo, that we were at a Loſs on both ſides, how to ſtate probably the reaſons of our *publick welfare*. Behold! a *Dreadful Enemy* to our *Engliſh Nation*, *Popery* on one hand, and *Anarchy* and *Confuſion* on the other: We could not be prevail'd upon to change our *Good Religion* for a *worſe*; and if not, we muſt part with our *Property*, and *Eſtabliſhments*. 'Tis true, theſe things were not wreſted yet quite out of our hands, but we were throughly taught what we were to expect, by a coſtly

coſtly ſad *Tryal* of another *Neighbouring Kingdom* before; as well as ſince, by one of our own; all this, over and above to what was miſerably indur'd in a former *Reign*, upon the ſame *Name* and *Principles*; and however we are miſrepreſented, we ſtook cloſe enough to our *Paſſive Obedience*, to the viſible *Joy* and *Triumph* of our *Enemies*, that hated us: this ſo long, 'till *He*, that ſhould have *Govern'd* us, left us, without our fault; and what reaſon we ſhould indure longer? muſt our *Antient Government* rot, and ſink into *Ruine* upon its own *Foundations*? It muſt certainly have done ſo, had not *God* ſent us, and *He* came, the *Defender* of his own Rights, and together with them, our *Proteſtant Faith*; *William* by the *good Providence*, and *Grace* of *God*, with his *Royal Conſort*, whoſe Death we now *Lament*.

This *Latter* is my Subject more eſpecially now: Who when *ſhe Landed* from abroad upon the *Britiſh ſhoar*, with ineſtimable *Bleſſings* in *Her* hands, to beſtow upon all but the *unthankful*, & the *evil*, (tho' upon them too) *She* found the *Nation* tir'd out with *Sorrow*, a Leaning her weary, drooping Head on the *Boſome* of her *Deareſt Prince*, who ſurely then (if ever any one before) bad the faireſt for our moſt ſincere *Love* and *Fidelity*. And

ſhe

ſhe (*kind, virtuous Soul*) as ſhe ever lov'd to do Good, was glad to be by at hand; an *Aſſiſtant*, a *Counſellor*, and a *Witneſs* of our *Wonderful Reſtauration*.

She found the *Nation*, & that *She* lov'd the moſt in it (the *Church of England*) a entring, in melancholy plight, the *Plague* of an *Ægyptian Darkneſs*, the *Land*, from one corner to another, a ſwarming with *Popiſh Emiſſaries*; and (like the *Locuſts* there) darkn'd the Skye; I mean the Nation full, and crowded with 'em. But, tho' ſo full, emptied much faſter than they fill'd in well nigh ſix years before, in a very ſhort time; as our day broke up again, when our *Guardian Angels* in conjunction, at God's immediate Direction, appear'd above our *Horizon*, with *Healing* in their Wings.

I think, 'tis own'd on all hands, that *Popery* (eſpecially as 'tis of late years refin'd by new *Jeſuitical Morals*) is a *Terror* to all *Proteſtant Kingdoms*. As for us, we are not half ſo much afraid of St. *Peter's Keys*, as St. *Pauls Sword*; which of late (for ſome *Centuries* paſt) the *New Church of Rome* takes indifferently into her hand, with the other. We need not go far to have the footſteps of her *Cruelty*, which bleed ſo freſh in our own *Annals*; and tho'

tho' our *Engliſh Courage* has been far ever from being thought *contemptible*, yet we have always been very backward to Defend our *Religion* by ſuch *Material* Weapons, 'till the time, we believ'd our *Lives*, as well as our *Conſciences* were aſſaulted; which, if any thing, will prove the Juſtice of our Arms; when imploy'd at the *Command* of our *Lawful Governors.*

As for the *Truth* of our *Religion*, we modeſtly conceive we have made it good, with no ſmall advantage; and have ſhew'd abundantly, that our *Church* is very far from fearing any reaſonable Engagement of that kind; having never been once outpowr'd ſince our Reformation, onely rudely oppreſs'd, and Diſcountenanc'd ſometimes, by *Brutiſh Cruelty*, and *Force* of *Arms.*

When a *Popiſh King* (our late *Dread Sovereign*) was ready with a Numerous, well appointed *Army* in the Field; and our *Charters*, and our *Properties*, for a great part, *Seiz'd* and *conſtru'd* into *Forfeiture*, and *Prerogative*; and a new, fine *Æquivalent* offer'd us, in exchange for our moſt *Antient Franchiſe.* Our *Penal Laws* to be voted down, with our *Proteſtant Teſt*, by a *choice prepared Aſſembly:* when a *Converſion* to *Popery* was a currant Excuſe to other *Crimes* and *Illegalities*, it ſelf

ſelf the greateſt. Execution of Good wholſome Laws generally ſuſpended; and a wide door ſet open (upon a Religious Deſign) to entertain all the *Debauchery*, *Licentiouſneſs*, and *Atheiſm* of a *Wicked Age*; and an unlimited Liberty tacitly allow'd to Mens *Luſts* and *Paſſions* (with a very ſmall ſhare of *Wit*, and no *Religion*) to puſh on for *Tumult* and *Confuſion*, as faſt as they could. Beſides (what we don't love to remember, but cannot ſo ſoon forget) as it ſuppos'd us much more *Dull* and *Wretched* than indeed we were) injoyn us to Subſcribe (publiſh I mean) a large *Form* of *Declaration*, virtually to the overthrow of our *Eſtabliſh'd Religion*, and all whatever elſe is ours. We *bluſh'd* at this time, to think, being *Innocent*, how we had ſo ill-deſerv'd of our *Governours*, as to find ſo little *Credit* with 'em: We were (as many as obſerv'd it) extreamly ſorry at this; and that we could now *Obey* no longer, tho' threatn'd aloud with *Penalty* enough to our *Temporal Undoing*. We truſted in the *Mercy* and *Compaſſion* of our *Good God*, who Deliver'd us then, with the *Reſcue* of thoſe famous *Confeſſors* of our *Sacred Hierarchy*, *Men of Renown*.

The honeſt, good, peaceable, Loyal Subject, all this while, nothing in his hand for his ſuſtenance, but

but a Dry unſavory Morſel of *Paſſive Duty*; which he had already chew'd, and Liv'd ſo long upon, that he became every day more and more naked of all other *Refreſhments*, and thought he was a'ſhipping ready for the ſtake of *Martyrdom*. When our *Popiſh Governours* were ſo impatient, tho' of prudent Delays; and were all for making long ſteps haſtily to our *Overthrow*. And, alas! our Unfortunate Monarch ſo *Bigotted*, and plainly infatuated by *Jeſuited Counſels*, that nor the moſt humble modeſt *Complaints*, nor *Tears* of his *Faithful Subjects* could prevail any thing. When *Altars*, and *Popiſh Habits* appear'd openly in the *Imperial City*, and *Countrey*; and began to *Neſt* together in *Societies*; and in the name of a *Catholick King* outbrav'd all, even the moſt modeſt *Pretences* and *Priviledges* of a *Different Religion*; and would have ſtifled, and ſuffocated all our *Learning*, and ſmother'd our Profeſſion, with an heavy indigeſted *Maſs* of their *Exploded Forgeries*, and *Nonſenſe*; which turn'd, upon our judicious Defence, ſo much to their *Shame* and *Decay*, which indeed was the greateſt kindneſs they could do us, to give us *opportunity* thus to ſhew our *ſtrength*, on this manner.

I would not be miſunderſtood all this while, as

tho', in what I have ſaid, I ſhould ſeem the leaſt inviduous, I am forc'd to mention a little; for that our *Publick Bleſſings* receiv'd, cannot be duly prized, without ſome competent ſence of our former *Unhappineſs*; and undoubtedly we ſhould deſerve to be conſtru'd more than *Paſſive*, could we ſo ſoon forget our own *Hiſtory*, which is ſo plain, and dates ſo cloſe upon our *Memories*.

Briefly then, when our *Reform'd Religion*, which we place ever before all other our worldly Comforts, was in ſuch unqueſtionable, apparent Danger, that upon our moſt accurate *Projections*, all *Humane* means fail'd for our *Deliverance*; and our *Misfortunes* too inſpir'd, and back'd by ſo potent an Enemy, a *Tyrant Neighbour*; who upon his own ſingle *ſtake*, for many years together has held almoſt all *Chriſtendom* in Play. In this *Critical juncture*, (by a ſtrange Miracle of the *Divine Providence*, ſay others what they will) came the *Bleſſed Pair*, *William* and *Mary* to our ſeaſonable reſcue; which by the ſame indulgent *Providence* they effected without one *Drop* of *Blood*; by a natural chearful Surrender of their own *Rights* into their hands; after the *Royal Zealot* was gone; when *He* had ſo unkindly *Refuſed* a juſt *Reſtitution* of our *Laws* and *Liberties*; then by a *general* Con-

Conſent of the *Deſolate People* (for how can any Kingdom ſtand without an Head to Govern it)? *They* the next *together*, in Succeſſion, are both plac'd in the *Throne*.

And then, and juſt before the *Pride* of the *New Catholick Religion*, and it's *Empire* utterly vaniſh'd; The *Zealous Prieſts* make haſte away; and leave their Devotion (as their Saints too of both Sexes) a'ſtarving at their *Shrines*: The *Crafty Jeſuite* packs up with the firſt, and leaves the new Converts behind; aſtoniſh'd at their *Religion*, ſuddainly grown ſo *unfaſhionable*; and ſome came back to us again, aſham'd now to think their Civility carry'd them ſo far, beyond the reaſons of their *Faith*. But tho' theſe *Holy Men* left their *Converts* here, (too few by many to raiſe a *Monument* to their pretended *Learning*, and *Art of Perſwaſion*) they forgot not to take their *Riches* with 'em, the *vaſt Treaſure* by their *pious Frauds* they had cheated the *Nation* of.

Thus we of this *National Church* are happily reſtor'd to our *Religion*, it's free Profeſſion; to our *Properties*; to our *Laws*; to our *Liberties*; to our *Lives*. Rid of our urgent *Fears* and *Jealouſies*, all but what the Sons of *Trouble* ſtudiouſly ſtrive to nurſe in their reſtleſs *Boſoms*. Our *True Religi-*

on has gain'd much *honour*, by the invincible *Courage* and *Constancy* of its true Professors; which is *God's* Cause, as well as our own. Our *Government* is re-establish'd upon its old, best *Foundations*; and all the slubber of our *Grief* wip'd off (till now) as we lay a long time a-weeping, under the *Cross*. *Popery* in it's *insulting Greatness* for ever banish'd our *Isles*. Briefly, we have lost nothing, but what we could not keep; and hope to live as contentedly as we can without; and tho' at present ingaged in an expensive *Forreign War*, we fight Honourably in Defence of *ourselves*, and *Confederates*, thereby to lay (which must be done with time) a sure stable foundation of our Security, and common Prosperity, for the future.

And now, upon the foot of the Account; tell me seriously, ye *Sons of Wisdom*, are not these I have named, *Lovely* great *Advantages*? which we owe, and confess (as many as are impartial) next to the good Providence of *God*, to the *Care* and *Vigilance* of our *Governors*: and to *Her* (tho not to *Her* alone) whose Obsequies we this day Celebrate. *She*, who planted Religion both by *Precept* and *Example* in the *Court*, the *Head*, and *Fountain* of our *Government*; and would have made it all of one piece, *i. e. Religious*; took great pains

pains in her *Publick* and *Private Devotion*; and by her excellent advice, and Illuſtrious *Pattern* taught others ſo to do, if any other, certainly a *Nurſing Mother* of this *Church of England*, which we have reaſon to think is more indebted to two of our late *Queens*, than well-nigh all the *Kings* we have had till now, ſince our *Happy Reformation*. Good *Edward* liv'd but a while; and though *He* did as much, as 'twas poſſible for the time, being *young*, yet 'twas the *Rudimental Beginnings only* of ſo great and noble a *Deſign*; but what we wanted in *his*, was in ſome good meaſure compenſated by the ſhortneſs of the next *Reign*; and eſpecially by the happy *Length* of that which follow'd cloſe upon it. *She* who did moſt, *Queen Elizabeth of ever Bleſſed Memory*; the next a *Peaceable Learned Prince*, but came late to our *Government*; ſucceeded by a Son *Religious* and *Wiſe*; who had our *Civil Diſtractions* ſuffer'd him to *Live*, as 'twas probable otherwiſe *He* might, had raiſed, and beautify'd, to it's beſt advantages, our *Religious Communion*, as eſtabliſh'd; but ſince *He* could no longer ſtand, *He* choſe to fall a *Glorious Martyr* with *it*; and when upon our famous *Reſtauration*, our *Regular Worſhip* began again to ſmile upon us (as we did cordially upon it) it flouriſh'd, more than a little while, under a *Good natur'd King*; 'till it was again too pitifully *beclouded*, in the laſt *Reign*, which left it haraſs'd, to the more happy Succeſs and better Government of our *King* and *Queen*; who had *She* longer liv'd, (as *She* did more than a little, in ſuch a narrow ſtint of time) ſo would have done wonderfully much more for it's *Beauty* and *Proſperity*. But *She* is, alas! untimely *Dead*; not as to *Herſelf*, but us; who promis'd (as we had great reaſon) every Day more and more felicity to ourſelves, under the ſhadow of *Her* Government. Who, as She came with much

much unwillingneſs to the *Throne*; ſo *She* as willingly reſign'd at *Gods Command*, the Burden of it, tho' by *Her* ſo eaſily born; and taught all *Chriſtian Princes*, by her *Illuſtrious Example*, how 'tis really practicable, and their beſt *Intereſt* to be *Good* and *Great* at the ſame time.

I have excus'd my ſelf already; give me leave but this once. Alas! Chriſtians, The *Lovely Ornament* of our *Peace*, The *Beauty* of our *Regular Devotion*, A *Rare Example* of *Virtuous Life*, The *Glory* of *Chriſtian Princes*, the *Greateſt* of *Her Sex*, the *Darling* of all *Her Good People*, The *Deareſt Pledge* of *God's* good *Providence*, our *Glorious Princes* is *Dead*, and *gone*. Let all our *Judah*, and *Jeruſalem weep*, and *Mourn* for our *Good Queen*; as they did righteouſly for *Joſiah*. 'Tis indifferent, whether we Lament *Her*, or our *Religion*; they were inſeperable in *Her*; and how then ſhall we diſtinguiſh 'em? I cannot blame the profuſeneſs of our Grief upon this extraordinary Subject, if there be any *Venial Sin* we Chriſtians can commit, ſurely this is it, the great extremity of our preſent *Sorrow*; and tho' we reaſonably conclude, this our great Concern will touch the hardeſt heart, in the whole *Nation*; yet, if there be any, who cannot *weep* for it, and us; I hope, without injury, we may take leave to *weep* for ourſelves and *them*. 'Twere well the reaſons of our *Sorrow* were not real, as we believe they are, upon *impartial view*. Tho' yet we are not in the leaſt unthankful; but know how to *prize* all the *Bleſſings* we have left behind; our *Good King*, and *Royal Family*. But theſe all *Mourn* as well as we; and we humbly think we have as great a cauſe as any; tho' all this we know is fruitleſs and in vain. But how can tender hearts expreſs themſelves, and their *paſſionate reſentments*, in a milder way? not that we ſhould ſeem fondly envy *Her* her *Happineſs* above,

above, who ſtood ever the faireſt *Candidate* for an *Immortal Crown:* But we beg leave here thus to acknowledge, and confeſs our *many obligations*; and to embalm, and preſerve her *Sacred Memory* to perpetual Generations, with the *Deareſt* expreſſions of our moſt unfeigned *Love*.

I fear I have held you too long in this *Melancholly Scene*; I have done then; only mind you very briefly of two things, to which our preſent *Affliction* ſeems nigheſt ally'd. The reaſons, I mean, that lye uppermoſt to our knowledge, and are moſt Legible, in ſuch an harſh Providence as this is.

1. Either by this ſort of *Diſcipline*, *God* in his infinite wiſdom, has a mind to wean us, from an over fondneſs, we are too apt to create to ourſelves of any *Humane Help*, we think ſtands nigheſt our *Temporal Happineſs*; and then 'twill teach us *Patience*. Thus, we know, He exerciſed the *People* of the *Jews*, when under th' immediate *Juriſdiction* of his *Theocracy* in *Egypt*, in the *Wilderneſs*, in *Canaan*, and after when they were *embodied*, and had *Kings*, as th'other *Nations*; depriving 'em of *Succeſs* oftimes by many ſecret methods of his good Providence; thereby to hold 'em the cloſer to himſelf in their *Dependence*, and the Counſel of his own *Divine Will*; who has many more ways for our Succour, in the unerring *Conduct* of his *Eternal Wiſdom*, than we can imagine. Or,

2. God puniſhes us thus *ſeverely* for our manifold abominable ſins, as *He* did the *Jews* oftimes; particularly here in the matter of *Joſiah*; and then *Mourning* is the leaſt part of what we have to do, which concerns us moſt in a ſpeedy *Reformation* of our *Wicked Lives*; leſt otherwiſe, upon our continued *provocations*, our *Judgment*, as it proceeds from the *Divine Juſtice* ſhould thus conclude our *Good King* too, whom God long preſerve, with th'other *Royal Branches*;

chez; this needs every good, ſober Chriſtians conſideration.

Finally: If our *Grief* be real upon the ſence of our great *Loſs*, it ſuppoſes we underſtand the worth of *Good Princes*; and conſequently, (as we now Mourn for *Her*, whoſe *Funeral Day* we celebrate, ſo) we, from henceforth, apply ourſelves with all dutiful and *Loyal Love*, and *Fidelity* to *Him* who is now in the *Throne*; and to this good end, ſhun and diſencourage, the moſt we can, in ourſelves and others, all *cauſeleſs Jealouſies*, and *turbulent Counſels*; which, in the effect, ſhould any way cool, and diminiſh from our *cheerful Obedience*; and learn to ſubmit ourſelves *Dutifully* to our *Governors*, as well as to *Pray* for 'em; That *God* would grant our *King* a long, and an happy *Reign* over us: and that *we*, and all his *Subjects* (duly conſidering whoſe *Authority* he hath) may faithfully ſerve, honour, and humbly obey *Him*, according to *God's Holy Word*, and *Ordinance*; and that *He* may ever ſtudy to *Preſerve* thy *People*, committed to his Charge, in *Wealth*, *Peace*, and *Godlineſs*. Grant this, O *Merciful Father*, for thy *Dear Sons* ſake *Jeſus Chriſt*, our *Lord*. Amen.

FINIS.